Chart explanation:

Brahma-saṁhitā 5.43

goloka-nāmni nija-dhāmni tale ca tasya
devi maheśa-hari-dhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

Lowest of all is located Devī-dhāma [mundane world], next above it is Maheśa-dhāma [abode of Maheśa]; above Maheśa-dhāma is placed Hari-dhāma [abode of Hari] and above them all is located Kṛṣṇa's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.

The realm of Goloka stands highest above all others. Brahmā looking up to the higher position of Goloka is speaking of the other realms from the point of view of his own realm: the first in order is this mundane world called Devī-dhāma consisting of the fourteen worlds, viz., Satyaloka, etc.; next above Devī-dhāma is located Śiva-dhāma one portion of which, called Mahākāla-dhāma, is enveloped in darkness; interpenetrating this portion of Śiva-dhāma there shines the Sadāśivaloka, full of great light. Above the same appears Hari-dhāma or the transcendental Vaikuṇṭhaloka. The potency of Devī-dhāma, in the form of the extension of Māyā, and that of Śivaloka, consisting of time, space and matter, are the potency of the separated particles pervaded by the penumbral reflection of the subjective portion of the Divinity. But Hari-dhāma is ever resplendent with transcendental majesty and the great splendor of all-sweetness predominates over all

other majesties in Goloka. The Supreme Lord Govinda by his own direct and indirect power has constituted those respective potencies of those realms.

Kṛṣṇaloka or Goloka Vṛndāvana - Spiritual world, the abode of the Supreme Personality of Godhead, Kṛṣṇa.

1. **Brahma-saṁhitā** 5.2 – [The spiritual place of transcendental pastimes of Kṛṣṇa is portrayed in the second verse.] The superexcellent station of Kṛṣṇa, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Kṛṣṇa.
2. **Brahma-saṁhitā** 5.3 - The whorl of that transcendental lotus is the realm wherein dwells Kṛṣṇa. It is a hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond the central supporting figure of self-luminous Kṛṣṇa stands as the transcendental source of all potencies. The holy name consisting of eighteen transcendental letters is manifested in a hexagonal figure with sixfold divisions.
3. **Brahma-saṁhitā** 5.4 - The whorl of that eternal realm Gokula is the hexagonal abode of Kṛṣṇa. Its petals are the abodes of gopīs who are part and parcel of Kṛṣṇa to whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the gardenlike dhāma, i.e. spiritual abode of Śrī Rādhikā, the most beloved of Kṛṣṇa.
4. It also appears from this statement that the topmost region in the Krishnaloka, celebrated as Vrindaban-Gokul, is also famous

as Goloka Vrindaban in the spiritual sky. So in the Brahma Samhita also the description is given that the place Gokula resembles a lotus flower with one thousand petals and that is the highest region of the Kingdom of God. Within that region, a place encircled by four curved lines is called "Swetadwipa" In that Swetadwipa there is elaborate arrangement for Shri Krishna's residence along with eternal associates such as Nanda-Yasoda and others. The nature of that Swetadwipa is described as below:—that transcendental place is maintained (?) by Shri Baladeva who is the original whole of Shesha or Ananta. In the Tantras also the same description is ratified by its statement that the place where Shri Anantadeva plenary portion of Valadeva, lives and exists that place is called the kingdom of God. Boundary of Gokula is also described. Outside the transcendental place, there is a quadrangular place which is called Swetadwipa. And the innermost place within the quadrangular place, is called Vrindabandham. Only the outskirts of Vrindaban is called Swetadwipa which is also known as Goloka. Vaikuntha is also called Brahmaloka in the sense that constitutionally there is no difference between them but there is difference in Variegatedness as much there is difference between the Sun dial and the Sun-rays. In the Narada Pancharatra there is a statement like this in connection with the story of Bijoya. It is said there that on the topmost part of the spiritual sky there is a place called Goloka where Govinda, Who is the Predominator over the Gopis and who is the Principal Deity of Gokula—does always enjoy Himself in that region.

From all the above mentioned revealed scriptures, it is now concluded that the abode of Krishna is situated on the highest

and topmost part of the spiritual sky which is also far beyond and above the material cosmos. And the pastimes of Krishna there in transcendental varieties for enjoyment are divided into three and according to such variegatedness of His pastimes, the places where He does so are called (1) Dwarka, (2) Mathura and 3 Gokula respectively. And such places on the earth are non different from those original places. Like the existence of a facsimile of Vaikuntha within the universe, these holy places of Dwarka, Mathura and Gokula are also facsimiles of the original ones situated in the transcendental world.>>> Ref. VedaBase => EA 4: Caitanya-caritāmṛta, Ādi-līlā, Chapter 5 [Handwritten by Srila Prabhupada]

5. **Caitanya-caritāmṛta Ādi 5.16**
   tāhāra upari-bhāge 'kṛṣṇa-loka'-khyāti
   dvārakā-mathurā-gokula—tri-vidhatve sthiti
   In the highest region of that spiritual sky is the spiritual planet called Kṛṣṇaloka. It has three divisions—Dvārakā, Mathurā and Gokula. Ādi 5.16

6. **Brahma-saṁhitā** 5.5 - [The surrounding external plane of Gokula is described in this verse.] There is a mysterious quadrangular place named Śvetadvīpa surrounding the outskirts of Gokula. Śvetadvīpa is divided into four parts on all sides. The abode of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the fourfold human requirements such as piety, wealth, passion and liberation, as also by the four Vedas, viz., Ṛg, Sāma, Yajur and Atharva, which deal with the mantra and which are the bases of achievements of the fourfold

mundane requirements. Ten tridents are fixed in the ten directions, including the zenith and nadir. The eight directions are decorated with the eight jewels of Mahāpadma, Padma, Śaṅkha, Makara, Kacchapa, Mukunda, Kunda, and Nīla. There are ten protectors [dik-pālas] of the ten directions in the form of mantra. The associates of the hues of blue, yellow, red and white and the extraordinary potencies bearing the names of Vimala, etc., shine on all sides.

7. Goloka is called Śvetadvīpa, but it is a different place from the Śvetadvīpa found within the Ocean of Milk in the material universe. In this universe only a few rare saints know that highest Śvetadvīpa, and they are rarely seen, not only because they are so few but also because they generally prefer to remain in seclusion to avoid materialistic association and to freely relish Kṛṣṇa consciousness. Thus Goloka is a very secret place, unknown to most people.

8. The cows of Goloka are known as surabhi and kāma-dhenu. They flood the land with their milk. And absent from Goloka is the passing of time, from the smallest fraction of a second to the ultimate length of Brahmā's life. In the material world, all events are pervaded by the control of time, but in Goloka time has no dominance. Sequences of events may appear for the pleasure of Kṛṣṇa and His devotees in their pastimes, but never manifest are any of the material effects of time—birth, change, fear, destruction.

9. The Supreme Person also appears in the Śvetadvīpa of the Milk Ocean, but there not all the women are His goddesses of fortune, He is not the only male consort, and His flute is not visible as His constant companion. Śvetadvīpa in the material universe is surrounded by an ocean of milk, but that ocean is not created from cow's milk. All these special features can be seen only in Goloka, the Śvetadvīpa above Vaikuṇṭha. Śrī Goloka is called śveta ("white") because it is supremely pure and also because it is flooded by the white milk of Kṛṣṇa's cows. It is a dvīpa ("island") not only in the sense of being a place separate from all others but also because it is a secluded place, a shelter, the residence of exalted pure souls such as Nanda Mahārāja. Like Mathurā-maṇḍala on earth, Goloka is shaped like a round island, bordered by the shores of the river Yamunā. And in Goloka milk flows so abundantly that the whole Goloka world seems to be an island floating in the middle of an ocean of milk. Predominated by cows, Śrī Mathurā in the spiritual world is like the Milk Ocean, with milk everywhere. And within that region is Śrī Vṛndāvana, the white island Śvetadvīpa, the land where Nanda Mahārāja's cows graze and ever drench the ground with their milk. - BB 3.7.94-95

10. When Lord Krsna plays the flute, the surabhi cows become completely enchanted. The cows then make many great rivers of fragrant milk flow from the great mountains of their udders, rivers that join to become an ocean, an ocean of milk like a great moat surrounding Goloka on all sides. These cows are kamadhenu cows, cows that fulfil all desires, for from them flows an ocean of milk. (Jiva Gosvami – Gopala campu)

11. The sum and substance of it is that all the variegatedness of this mundane world and much more variety over and above the mundane, are to be found in Goloka.
    -purport Bs 5.56

12. The difference between the two planes lies only in their locations as high and low; that is, in other words, Kṛṣṇa plays exactly the same part in Goloka as He exhibits on the mundane plane of Gokula. There is practically no difference between Gokula and Goloka save that this what exists in the shape of Goloka in the upper region is the same as Gokula on the mundane plane when Kṛṣṇa showed His various activity there.

13. Rukmini and the other associates of the Lord at Dvaraka are also present in Gokula. There they bear other names, such as the name Radha. <u>The conch-disc, and club the Lord carries in Dvaraka are present in Gokula as the conch, disc, and club that are auspicious markings on the Lord's feet.</u> As the Ganges and Yamuna are both present in Dvaraka, so they are both present in Gokula, the Ganges being the famous Manasa-ganga on Govardhana Hill. Visvaksena and other associates of the Lord at Dvaraka are present in Gokula as Bhadrasena and others. When Lord Krsna's abode of Gokula is worshipped, then the ocean of milk at Svetadvipa is also worshipped automatically. Because in Gokula a great flood of milk flows from many millions of cows, Gokula is also known by the name Svetadvipa.

14. In the other Vaikuntha realms there is only one Goddess Sri (Laksmi), but in Goloka there are many Sris. Therefore Goloka's glory is without limit. These many Sris are the gopis, who are described in the great mantra "gopijana-vallabhaya svaha." (Jiva Goswami – Gopala campu)

15. Lord Brahma uses the word "Sri" in its special sense. There the word means "the gopis". The words "Sri" and "gopi" are like the words "kuru" and "pandava". In one sense they are not different, but in another sense there is a distinction. The most exalted Sri is Goddess Radha. This is described in the Padma, Skanda, Varaha, Matsya, and other Puranas, and also in the Govinda-Vrndavana Tantra. What more need be said? It is said: (Jiva Goswami –Gopala campu)

16. Of all women, the Laksmis are the best. Among the Laksmis, the gopis are the best. Among the gopis, Radha is the best. What girl is beautiful and playful like Radha? (Jiva Goswami – Gopala campu)

17. Bewildered by Yogamaya, the gopis believe they are others wives and Krsna is their paramour. Because this idea is completely untrue, they are bewildered. The use here of the word "sri" (goddess of fortune) and "parama purusa" (the Supreme Personality of Godhead) prove that the idea is untrue. (Jiva Gosvami –Gopala campu)

18. . In the filament of the lotus flower of Goloka are the abodes where the kind gopas, gopas who think Krsna is their only treasure, reside. (Jiva Gosvami –Gopala campu)
19. The petals of the Goloka lotus are many forests where the gopis, who are all expansions of the goddess of fortune, enjoy pastimes. "In those abodes built with spiritual gems, surrounded by millions of purpose trees, Lord Krsna enjoys pastimes." (Jiva Gosvami –Gopala campu)
20. **Gopis**

sakhīs, nitya-sakhīs, prāṇa-sakhīs priyā-sakhīs and parama-preṣṭha-sakhīs

Lalitā: (Śvarūpa Dāmodara in gaura-līlā); her other name is Anurādhā. Her complexion is beautiful bright yellow (gorocana). Her dress is the color of peacock feathers. Her mother's name is Śāradī. Her father's name is Biśoka. Her so-called husband is Bhairāva. She is of a sharp and contrary nature. She is twenty-seven days older than Rādhikā. Her services include offering betel nuts and camphor. She resides in Lalitānanda Kuñja, which resembles the colour of lightning. Her residence is situated on the northern-side of the lotus shaped Yogapiṭha consisting of eight petals. Rātnaprabhā, Rātīkelī, Subhadrā, Bhadrarekhikā, Sumukhī, Dhaniṣṭhā, Kalahaṁsī and Kalapinī belong to her group.

Viśākhā: (Rāya Rāmānanda in gaura-līlā); her complexion is cream-colored with a tinge of red. Her dress is bedecked with stars. She is a niece of Jaṭilā. Her mother's name is Dakṣiṇā. Her father's name is Pawan. Her so-called husband is Bahika. Her nature is marginal. She was born the same time as Rādhikā. Her service is to decorate Rādhā and Kṛṣṇa with cloths and

ornaments. She resides in cloud-colored Viśākhānanda Kuñja on the northern side of Yogapiṭha. Mādhavī, Mālatī, Chandralekhā, Kuñjarī, Harīṇī, Chapalā, Surabi, and Subānanā belong to her group.

Chitrā: (Govindānanda in gaura-līlā); she has a beautiful saffron complexion. Her dress is crystalline in color. Her mother's name is Charbikā. Her father's name is Chatura, who is the cousin of King Vṛṣabhānu. Her so-called husband is Pithra. She has a gentle nature. She is twenty-six days younger than Rādhārāṇī. Her service is to offer garlands of cloves to Rādhā and Kṛṣṇa. She resides in wonderful Chitrānanda Kuñja, situated on the eastern part of the Yogapiṭha. Rāsalikā, Tilakinī, Śourasenī, Sugandhikā, Ramilā, Kamanagarī, Nagarī, and Nagabelikā belong to her group.

Indurekhā: (Basu Rāmānanda in gaura-līlā); her complexion is of greenish yellow, her dress is like pomegranate flowers. Her mother's name is Belā, her father's name is Sagar. Her so-called husband is Durbala. She has a contrary nature. She is three days younger than Rādhārāṇī. Her service is to offer honey. She resides in golden-colored Purṇedra Kuñja on the south-eastern petal of the Yogapiṭha. Tuṅgabhadrā, Rasatuṅgā, Raṅgawatī, Sumaṅgalā, Chitralekhā, Vichitraṅgī, Modanī, and Madanalasā are the sakhīs that belong to her group.

Champakalatā: (Śivānanda Sen in gaura-līlā); her complexion is like the champaka flower. Her dress is like the Casa bird. Her mother's name is Vatikā, her father's name is Arama. Her so-called husband is Chandakṣa. Her nature is mild and gentle. She is one day younger than Rādhārāṇī. Her service is offering jewels and the camara. She resides in Kāmalatā Kuñja situated on the

southern petal of the Yogapiṭha. In her group are: Kuruṅgakṣī, Sucharitā, Māñjalī, Maṇikuṇḍalā, Chandrikā, Chandralatikā, Kaṇḍukakṣī, and Sumandirā.

Rangadevī: (Govinda Gosh in gaura-līlā); her complexion is like that of a lotus flower. Her dress is the color of hibiscus flower. Her mother's name is Karuṇā, her father's name is Raṅga-sara. Her so-called husband is Vakrekṣana. Her nature is medium-contrary. She is seventeen days younger than Rādhārānī. Her service is offering sandalwood pulp. She resides in bluish Raṅgadevī-kuñja situated on the south-western petal of the Yogapiṭha. The following sakhīs belong to her group: Kālakaṇṭhī, Śaśikalā, Kamalā, Madhurā, Indirā, Kandarpā Sundarī, Kāmalatikā and Prema-mañjārī.

Tuṅgāvidyā: (Vakreśvara Paṇḍita in gaura-līlā); her complexion is like kuṅkuma mixed with camphor and sandalwood. She dresses in yellow garments. Her mother's name is Medhā. Her father's name is Pauṣkara. Her so-called husband is Valish. Her nature is most liberal. She is five days younger than Rādhārāṇī. Her service is singing and dancing. She resides in orange colored Tuṅgavidyā-kuñja situated on the western petal of Yogapiṭha. Mañjumedhā, Sumadhurā, Sumadhyā, Madhurekṣanā, Tanumadhyā, Madhusyandā, Guṇachuḍā, and Baraṇgadā sakhīs belong to her group.

Sudevī: (Vasudeva Ghosh in gaura-līlā); the twin sister of Raṅgadevī. Her complexion and dress is the same as Raṅgadevī. Her so-called husband is the younger brother of Vakrekṣana. She has a sharp, contrary nature. Her service is offering water. She resides in yellow-colored Sudevī-kuñja situated on the north-western petals of the Yogapiṭha. Kāverī, Charukabarā, Sukeśī,

Mañjukuhī, Harahīrā, Mahāhīrā, Hara-kantī, and Manoharā sakhīs belong to her group.

21. **Descriptions of the Color and Dresses of the Mañjarīs**

mañjarī means “bud, young, or very tender”. The mañjarīs are young and innocent girls. Their ages not more than that of a thirteen years old. They are the exclusive maidservants of Śrīmatī Rādhārāṇī. The unique position of the mañjarīs is that they are allowed to witness the intimate loving pastimes of Rādhā and Kṛṣṇa in the inner chambers of the groves of Vṛndāvana, and render personal service there, to which the sakhīs have no access. Thus they relish the unparallel bliss of bhakti-rasa.

Śrī Rūpa mañjarī: (Śrīla Rūpa Gosvāmī in gaura-līlā); her complexion is beautiful bright yellow (gorocana). Her dress is the color of a peacock feather; her service is offering golden colored betel-nuts. She resides in Rūpollasa Kuñja, situated on the north of Lalitā Kuñja.

Rati mañjarī (Rasa mañjarī): (Śrīla Raghunātha dāsa Gosvāmī in gaura-līlā); another name is Tulasī Mañjarī. Some people call her Bhānūmatī Mañjarī. Her complexion is like the flash of lightening. Her dress is bedecked with stars. Her service is massaging the feet of Rādhā and Kṛṣṇa. She resides in Ratyāmubujā Kuñja situtated on the south of Indurekhā Kuñja.

Lavanga mañjarī: (Śrīla Sanātana Gosvāmī in gaura-līlā); another name is Ratī Mañjarī. Her complexion resembles lightening. Her dress is bedecked with stars. Her service is offering garlands of cloves. She resides in Lavaṅga Kuñja, situated on the east of Tuṅgavidyā Kuñja. Another name is Līlā Mañjarī.

Manjulāli: (Śrīla Lokanātha Gosvāmī in gaura-līlā); her complexion is like molten gold. Her dress is bright red. Her service is dressing

Rādhā and Kṛṣṇa. She resides in Līlānanda Kuñja situated on the north of Viśākhā Kuñja. Her other name is Līlā Mañjarī.

Rāga-mañjarī (Rāsa): (Śrīla Raghunātha Bhaṭṭa Gosvāmī in gaura-līlā); her complexion is like the campaka flower. Her dress is made of the features of swans. Her service is painting. She resides in Rāsānanda Kuñja situated on the east of Chitra-kuñja.

Kasturī mañjarī: (Śrīla Kṛṣṇadāsa Kaviraja Gosvāmī in gaura-lilā); her complexion is like pure gold. Her dress is crystalline. Her service is offering sandalwood pulp. She resides in Kasturī-ānanda Kuñja, situated on the north of Sudevi Kuñja.

Guna mañjarī: (Śrīla Gopāla Bhaṭṭa Gosvāmī in gaura-līlā); her complexion is like a flash of lightening. Her dress is like the color of the hibiscus flower. Her service is offering water to Rādhā and Kṛṣṇa. She resides in Guṇānanda Kuñja situated on the north-east of Champakalatā Kuñja.

Vilāsa mañjarī: (Śrīla Jīva Gosvāmī in gaura-līlā); her complexion is like the golden pine flower. Her dress resembles the bees. Her service is applying maskara on Rādhā and Kṛṣṇa. She resides in Vilāsānanda Kuñja, situated on the west of Raṅgadevī Kuñja.

22. From the centre of the lotus flower of Gokula came many raised and slightly jeweled petals connected by various paths. In the midst of these petals many cowherd villages are gloriously manifested. In this way Gokula is known.
23. On this lotus flower of Goloka Vṛndāvana are many petals known as "patrāṇi śriyām", the many gardens which are abodes of Śrīmatī Rādhārāṇī and the gopīs. Where these petals join the whorl of the Goloka lotus flower, the paths of Goloka are situated, and the extensions of these petals are the places of the

cow-pastures of Goloka. In this way the different parts of the lotus flower of Gokula Vṛndāvana are described. (Sri Krsna sandarbha Anuccheda 106)

24. Furthermore, the land in Goloka is splendid to touch and splendid to see, splendid like a great mirror. It is a great monsoon of splendour. It is filled with cintamani jewels.
25. It is more beautiful and more glorious than any place in the fourteen worlds. Its palaces and buildings are all made of cintamini jewels. The great beauty of its trees and plants and flowers always takes birth in the devotee's heart.
26. That the sights and sounds of the different kinds of beautiful hills, birds, and beasts there fill the people of Goloka with wonder.
27. Streams of nectar flow everywhere from that lotus flower of Gokula. In the south and west are bumblebee mountains that sip the stream of nectar. The king of the mountains is jewel-summit delightful Mount Govardhana
28. In the Vamana Purana it is said:
"Studded with jewels and glorious with mineral pigments, Govardhana Hill is glorious in Gokula. Its banks studded with jewels, the Yamuna, the best of rivers flows in Gokula."
29. In Goloka all water is nectar. What is the nectar of this world in comparison to that nectar? In Goloka all words are song, are like nectar poured into the ears. What are the songs of this world in comparison to those songs? In Goloka all walking is the most graceful dance. Those dances are very glorious and charming.
30. Goloka is full of transcendental bliss. By the power of the Lord's unparalleled transcendental potency, His pastimes, pastimes

seeming like pastimes of the material world, are manifested in Goloka. By the Lord's potency are manifest there a sun, moon, and stars, and other things very beautiful and charming. Still, Goloka is not at all like the material world. In Goloka are none of the inevitable transformations that make the material worlds so horrible.

31. "There unpleasant things do not exist. Everything there is nectar. The fruits there have no skin, seed, hardness, or anything unpleasant. Please know that nothing there is made of matter." (Hayasirsa-pancaratra)
32. Furthermore, Lord Krsna's parents, brother, friends, and other associates of different ages, some in kaisora(childhood), some in nava-yauvana (new youth), some in yauvana (youth), some in ardha-vardhakya (middle age), and some in other ages. They keep these ages eternally. They do not grow older. (Jiva Gosvami –Gopala campu)
33. Yamuna - . The Yamuna, which is also called by the name "Kalindi" (daughter of Mount Kalinda), enjoys pastimes in the northern and eastern terrace of the blissful land of Vraja. It is described in these words:
34. When Krsna does not play His flute, the Yamuna flows with waters like melted sapphires. When Krsna does play His flute, the Yamuna, stunned in ecstasy, becomes like the land paved with sapphires. In these ways, as either water or land the Yamuna serves Lord Krsna.
35. The lotus flowers that grow in her waters are the eyes with which she gazes at Lord Krsna. Her whirlpools are the ears with which hears about Krsna. Her fish are the nose with which she smells the fragrance of Lord Krsna. Her waves are the arms with

which she embraces Lord Krsna. Her swans and cranes are the mouth with which she glorifies Lord Krsna. Her waters are the servant with which she glorifies Lord Krsna. What kind of goddess is Yamuna-devi, that she serves Lord Krsna in these ways?

36. Santa rasa - When one is actually able to maintain the transcendental position, his stage is called neutrality in devotional service. Some great sages have attained this neutral position by practicing austerity, penance and meditation to control the senses. Such sages are generally called mystic yogīs, and in most cases they are inclined to appreciate the spiritual pleasure of the impersonal feature of the Absolute Truth. They are practically unaware of the transcendental pleasure derived from personal contact with the Supreme Godhead. (NOD)
37. Dasya rasa-
38.

39. "That Kṛṣṇaloka exists in two states of emotion. Rasa expands there in the form of mādhurya and audārya, sweetness and munificence. Audārya exists within mādhurya in fullness, and mādhurya exists within audārya in fullness. But, that place where mādhurya is the chief state is known by fortunate persons as Vṛndāvana. And that place where audārya is eternally predominant is called Navadvīpa in all the Vedas. There is no difference between Vṛndāvana and Navadvīpa, only the different manifestations of rasa makes them distinct.

40. In the sky of Goloka the most exalted demigods, the demigods worshipped by the rulers of the planets, fly in their airplanes.

There the catur-vyuha expansions headed by Lord Vasudeva stand guard with Their armies. Of what use are petty human goals in Goloka?

41. Lord Krsna's world of Goloka is beyond the material intelligence's power of understanding. Even so, that spiritual world forcibly enters the intelligence:

42.
43. When they hear of Goloka's wonderful glories, the people in numberless millions of material universes and even in the Vaikuntha worlds yearn to go there. What to speak of them, even Goddess Laksmi yearns to go to Goloka. Accompanied by His friends and kinsmen, Lord Krsna eternally enjoys glorious pastimes in Goloka. Again and again plunged in Goloka's sweetness, my heart yearns to go there.
44. Ah! What am I doing? I have rashly begun a description of Goloka. I do not see how I will have the power to complete my description. (Jiva Gosvami – Gopala Campu)
45. Brahma-saṁhitā verses quoted in Text 54. These verses describe the quadrangular place named Śvetadvīpa, which surrounds the outskirts of Gokula. The external part of that quadrangle is known as Śvetadvīpa, and the central part is known as Vṛndāvana. The entire area is known as Goloka-Śvetadvīpa.
46. Manjaris -

Ayodhyā

47. **Bṛhad-bhāgavatāmṛta** 2.4.239 - Far from here (Vaikuṇṭha) lies Ayodhyā, the splendid city of Raghupati, the divine master of the

Raghu dynasty. And beyond that shines the city of Dvārakā, dear to the divine master of the Yadus…

Vaikuṇṭhaloka – Spiritual abode of Lord Viṣṇu

48. **Laghu-bhāgavatāmṛta** 1.5.247-250 - Padma Purāṇa (Uttara-khaṇḍa 255.57-64)
On the border of the material and spiritual worlds flows the auspicious Virajā river, whose waters were manifest from the perspiration of the Personified Vedas.
On the far shore of that river, in the spiritual sky, is the eternal, imperishable, unlimited spiritual world, which is three fourths of all existence, which is made of pure goodness, which never decays, which is the abode of Brahman, which is splendid as countless millions of suns and fires, which never withers, which contains all knowledge, which is splendid, which is not touched by any of the periods of cosmic devastation, which is immeasurable, which is free from old-age, which is the eternal spiritual reality, which is free from material states beginning with wakefulness, sleeping and deep sleep, which has a golden splendor, which is the abode of liberation, which brings spiritual bliss, which has no equal or superior, which has no beginning or end, which is auspicious, which is wonderfully glorious, which is charming, which is eternal, and which is an ocean of bliss. These are the qualities of Lord Viṣṇu's supreme abode. That abode of Lord Hari is not illuminated by the sun or moon, nor by electricity. One who reaches it never returns to this material world. Even in hundreds and millions of Brahmā's days one cannot completely describe this eternal and faultless abode of Lord Viṣṇu

49. **Laghu-bhāgavatāmṛta** 1.5.251- 252- Padma Purāṇa, Uttara-khaṇḍa 256.9-12:
    Very fortunate great souls who serve the Lord's feet, who are filled with the nectar of loving service to feet of Śrī's husband, attain Lord Viṣṇu's supreme abode, which gives the bliss of spiritual love. That is Lord Hari's abode of Vaikuṇṭha, which is filled with many cities, airplanes and jewel palaces." In its midst is a splendid city glorified because it is not covered by illusion. It is surrounded by many walls colorful with gold and jewels, many jewel arches, and four great jeweled doors.
50. **Laghu-bhāgavatāmṛta** 1.5.253 – 254 - Padma Purāṇa, Uttara-khaṇḍa 256.12-15
    By gatekeepers headed by Cāṇḍa, and by Kumuda and others, it is protected. Cāṇḍa and Pracaṇḍa guard the eastern gate, Bhadra and Subhadra the southern gate, Jaya and Vijaya the western gate, and Dhātā and Vidhātā the northern gate. Kumuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śaṅkukarṇa, Sarvanetra, Sumukha, and Supratiṣṭhita guard the directions in this city, O beautiful-faced Pārvatī.
51. **Laghu-bhāgavatāmṛta** 1.5.256 - Padma Purāṇa, Uttara-khaṇḍa 256.17-18
    In the center is the Lord's beautiful palace enclosed by jewel walls, beautiful with great gates, surrounded by many vimānas and palaces, and decorated with splendid apsarā women everywhere.
52. **Laghu-bhāgavatāmṛta** 1.5.258 - Padma Purāṇa, Uttara-khaṇḍa 256.20-21
    In the center of that place is a beautiful and auspicious throne made of all the Vedas and surrounded by the eternal personified

Vedas and the deities of religion, knowledge, opulence, and renunciation."

53. **Laghu-bhāgavatāmṛta** 1.5.259 - Padma Purāṇa, Uttara-khaṇḍa 256. 23-25
    In the center of the throne reside the deities of fire, sun and moon, Kūrma, Śeśa, and Garuḍa, the master of the three Vedas. The Vedic hymns and all sacred mantras also stay in that holy place, which is made of all the Vedas, and which is known in the Smṛti-śāstra as the yoga-pīṭha.
54. **Laghu-bhāgavatāmṛta** 1.5.260 - Padma Purāṇa, Uttara-khaṇḍa 256. 25-26
    In the center is an eight-petalled lotus flower as brilliant as the rising sun, and in the center of that flower is the Gāyatrī mantra. O beautiful Pārvatī, in that place the Supreme Personality of Godhead sits with the goddess of fortune.
55. **Laghu-bhāgavatāmṛta** 1.5.279-281 - Padma Purāṇa, Uttara-khaṇḍa 256.47-50
    The Supreme Lord eternally enjoys transcendental bliss in the company of His eternal companion, Mahā-Lakṣmī, in the eternal spiritual sky. O girl with the beautiful face, Bhū and Līlā stay at His sides, and the potencies headed by Vimalā stay on the petals in the eight directions. Vimalā, Utkarṣiṇī, Jñānā, Kriyā, Yogā, Prāhvī, Satyā, and Iśānā are the Lord's queens. Holding cāmaras splendid as nectar moons, they please their husband, the infallible Lord.
56. **Laghu-bhāgavatāmṛta** 1.5.283 - Padma Purāṇa, Uttara-khaṇḍa 256. 53-54
    Surrounded by the devotees headed by Ananta Śeṣa, Garuḍa the king of birds, General Viṣvaksena and other eternally liberated

associates, and accompanied by Goddess Ramā, the Supreme Person enjoys with great opulence.

57. **Laghu-bhāgavatāmṛta** 1.5.288-289 summarized from Padma Purāṇa

    The first circle (āvaraṇa) surrounding Supreme Lord consists of the catur-vyūha expansions headed by Lord Vāsudeva, accompanied by Goddess Lakṣmī and other associates, in the eight directions, beginning with the east. In the directions beginning with the southeast, the palaces of Lakṣmī, Sarasvatī, Rati, and Kānti respectively are situated.

58. **Laghu-bhāgavatāmṛta** 1.5.290

    In the second part of the spiritual sky, 24 Viṣṇu-expansions, beginning with Lord Keśava, are manifest in the eight directions and are counted in groups of three.(Keśava, Nārāyaṇa, Mādhava, Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara, Hṛṣīkeśa, Padmanābha, Dāmodara, Vāsudeva, Saṅkarṣaṇa, Pradyumna, Aniruddha, Puruṣottama, Adhokṣaja, Nṛsiṁha, Acyuta, Janārdana, Upendra, Hari, and Kṛṣṇa.)

59. **Laghu-bhāgavatāmṛta** 1.5.291

    In the third part of the spiritual sky, ten incarnations of the Lord, beginning with Matsya and Kūrma, are manifest in the ten directions.

60. **Laghu-bhāgavatāmṛta** 1.5.292

    In the fourth part of the spiritual sky, Satya, Acyuta, Ananta, Durgā, Viṣvaksena, Gajānana(Gaṇeśa), Śaṅkhanidhi, and Padmanidhi are manifest in the eight directions.

61. **Laghu-bhāgavatāmṛta** 1.5.293

In the fifth part of the spiritual sky, the four Vedas, beginning with the Ṛg Veda, Savitrī, Garuḍa, piety, and sacrifice are manifest as before.

62. **Laghu-bhāgavatāmṛta** 1.5.294-295
In the sixth part of the spiritual sky the Lord's conch, disc, club, lotus, sword, Śārṅga bow, and mace are manifest.

63. In the seventh part of the spiritual sky the devotees headed by Indra are manifest.
(In the spiritual world the Sādhyas, Maruts, and Viśvadevas are all eternal. Other who are rulers(demigods) of the three heavenly realms of the material world, are not eternal.)

Brahman or Brahmajyoti –

64. **Brahma-saṁhitā** 5.40 - I worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upaniṣads, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.

65. **Virajā or Kāraṇa Ocean – the abode of Mahā-viṣṇu, marginal position between the spiritual and material worlds**
Brahma-saṁhitā 5.7 - Kṛṣṇa never consorts with His illusory energy. Still her connection is not entirely cut off from the Absolute Truth. When He intends to create the material world the amorous pastime, in which He engages by consorting with His own spiritual [cit] potency Ramā by casting His glance at the deluding energy in the shape of sending His time energy, is an auxiliary activity.

66. **Brahma-saṁhitā** 5.8 - [The secondary process of association with Māyā is described.] Ramādevī, the spiritual [cit] potency, beloved consort of the Supreme Lord, is the regulatrix of all entities. The divine plenary portion of Kṛṣṇa creates the mundane world. At creation there appears a divine halo of the nature of His own subjective portion [svāṁśa]. This halo is divine Śambhu, the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix [niyati]. The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Māyā, the limited, nonabsolute [aparā] potency, the symbol of mundane feminine productivity. The intercourse of these two brings forth the faculty of perverted cognition, the reflection of the seed of the procreative desire of the Supreme Lord.
67. **Brahma-saṁhitā** 5.10 - The person embodying the material causal principle, viz., the great lord of this mundane world [Maheśvara] Śambhu, in the form of the male generating organ, is joined to his female consort the limited energy [Māyā] as the efficient causal principle. The Lord of the world Mahā-Viṣṇu is manifest in him by His subjective portion in the form of His glance.
68. **Brahma-saṁhitā** 5.12 The same Mahā-Viṣṇu is spoken of by the name of "Nārāyaṇa" in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual Causal Ocean. The subjective portion of Saṅkarṣaṇa who abides in paravyoma, the above supreme puruṣa with thousands of

subjective portions, reposes in the state of divine sleep [yoga-nidrā] in the waters of the spiritual Causal Ocean.

69. **Brahma-saṁhitā** 5.13 - The spiritual seeds of Saṅkarṣaṇa existing in the pores of skin of Mahā-Viṣṇu, are born as so many golden sperms. These sperms are covered with five great elements.

Pradhāna - The unmanifested modes of material nature

70. **Śrīmad-Bhāgavatam** 3.26.10-11 - The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhāna. It is called prakṛti when in the manifested stage of existence. The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge and the five outward organs of action, are known as the pradhāna.when the cause and effect are not clearly manifested (avyakta), the reaction of the total elements does not take place, and that stage of material nature is called pradhāna.
71. The Lord points out material nature in its subtle stage, which is called pradhāna, and He analyzes this pradhāna. The explanation of pradhāna and prakṛti is that pradhāna is the subtle, undifferentiated sum total of all material elements. Although they are undifferentiated, one can understand that the total material elements are contained therein. When the total material elements are manifested by the interaction of the three modes of material nature, the manifestation is called prakṛti. Impersonalists say that Brahman is without variegatedness and without differentiation. One may say that pradhāna is the Brahman stage, but actually the Brahman stage is not pradhāna.

Pradhāna is distinct from Brahman because in Brahman there is no existence of the material modes of nature. One may argue that the mahat-tattva is also different from pradhāna because in the mahat-tattva there are manifestations. The actual explanation of pradhāna, however, is given here: when the cause and effect are not clearly manifested (avyakta), the reaction of the total elements does not take place, and that stage of material nature is called pradhāna. Pradhāna is not the time element because in the time element there are actions and reactions, creation and annihilation. Nor is it the jīva, or marginal potency of living entities, or designated, conditioned living entities, because the designations of the living entities are not eternal. One adjective used in this connection is nitya, which indicates eternality. Therefore the condition of material nature immediately previous to its manifestation is called pradhāna.

72. The marginal position of voidness between brahmajyoti and the material world manifestation is the destination of the Buddhist philosophers. Therefore, the voidness philosophy is worse than impersonalist philosophy. The voidness philosophy is simply nirvana, or absence of material manifestation, but actually it is a material stand whereas impersonal monism is transcendental to material manifestation and voidness. Therefore, the conception of the brahmajyoti is more advanced realization than conception of nirvana.

Maheśa-dhāma – abode of Lord Śiva.

73. **Laghu-bhāgavatāmṛta** 1.5.298

Lord Śiva, who is known as Sadāśiva and Śambhu, is manifest in the northeast part of Vaikuṇṭhaloka. (This is the place where

Virajā is found and where the creation of material world takes place, but as we are limited by the dimension of the chart, Sadāśivaloka is again depicted south of Vaikuṇṭhaloka, as well as Virajā – for all practical reasons.)

74. That world is attained by the best of Lord Śiva's devotees—the ones who understand him to be nondifferent from Śrī Kṛṣṇa—not the Śaivites who are karmīs or jñānīs or who worship Lord Śiva as an independent supreme controller.
BB 1.2.96
75. **Brahma-saṁhitā** 5.43 (purport) - Next above Devī-dhāma is located Śiva-dhāma one portion of which, called Mahākāla-dhāma, is enveloped in darkness; interpenetrating this portion of Śiva-dhāma there shines the Sadāśivaloka, full of great light. Above the same appears Hari-dhāma or the transcendental Vaikuṇṭhaloka.
76. **Brahma-saṁhitā** 5.10 (purport) - Thereupon Śambhu, lord of pradhāna embodying the substantive principle of all material entities, who is the same as Rudra, the dim reflection of the Supreme Lord's own divine glance, consummates his intercourse with Māyā, the efficient mundane causal principle. But he can do nothing independently of the energy of Mahā-Viṣṇu representing the direct spiritual power of Kṛṣṇa.

Devī-dhāma – Material World, the abode of Durgā

77. **Brahma-saṁhitā** 5.44 - The external potency Māyā who is of the nature of the shadow of the cit potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durgā conducts herself.

78. **Śrīmad-Bhāgavatam** 3.26.52 - This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within this egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.
79. "Next I reached the coverings of the universe. Each of them, more so than the one before, was rich with enjoyments and opulences millions of times greater than on Brahmaloka." BB 2.3.12
80. The first covering I entered was that of earth. There I saw the Supreme Lord in the form of a great boar being worshiped by the goddess Earth, the deity presiding over that covering and its wealth. She worshiped Him with riches not to be obtained within the universe itself, while all the opulences of the universe whirled within every pore on His body.
    BB 2.3.15-16
81. One after another, I saw Lords Matsya, Sūrya, Pradyumna, Aniruddha, Saṅkarṣaṇa, and Vāsudeva, each with one of the great manifested deities of those coverings woshiping Him with the element over which that deity presided—water, fire, air, ether, ego, or mahat.
    BB 2.3.20-21
82. Each covering was the subtle cause of the one before it, and had a greater object of worship, a greater worshiper, and greater sense gratification, opulence, and importance.
    BB 2.3.22

83. As before, I crossed over each of these coverings, and finally came to the covering made of primordial nature. Composed of the most subtle form of ignorance, it was dark blue, and attractive to the eyes and mind.
BB 2.3.23

84. As I arrived, the goddess Prakṛti had just finished the worship of her Lord, the Lord of that region, the effulgent Śrī Mohinī-mūrti. The goddess at once approached me in her own superlative form.

COMMENTARY

Māyā, material nature, was worshiping the Supreme Lord in His female disguise as Mohinī-mūrti, which implies that Śrī Mohinī-mūrti is much more attractive than Māyā herself.

85. She offered me gifts such as aṇimā-siddhi and other great yogic powers. And like the goddess Earth and the other deities, she asked me to stay.

86. She sweetly told me, "If you want to achieve your goal of liberation, then please be kind to me, because I am the bestower of liberation.

COMMENTARY

One would normally think that to attain liberation one must reject material nature; but in fact one achieves liberation when material nature chooses to release one.

87. "Or if you want devotion to Viṣṇu, still you should be kind and worship me, the giver of devotion, for I am His maidservant, His sister, and the embodiment of His energy."

COMMENTARY

Pure Vaiṣṇavas do not care for liberation, but still they respect Prakṛti for other reasons. She is Lord's Viṣṇu's humble servant

and sister, born as Subhadrā from the womb of Yaśodā, and she helps Lord Viṣṇu's devotees make progress in devotional service. Although Māyā is not identical with Lord Viṣṇu's internal energy (antaraṅga-śakti), she is the expansion of that energy, embodied in the external elements. Thus she is nondifferent from the original energy, just as a person's shadow is nondifferent from the person.

88. **Brahma-saṁhitā** 5.14 - The same Mahā-Viṣṇu entered into each universe as His own separate subjective portions. The divine portions that entered into each universe are possessed of His majestic extension, i.e., they are the eternal universal soul Mahā-Viṣṇu, possessing thousands of thousands of heads.
89. **Brahma-saṁhitā** 5.15 - The same Mahā-Viṣṇu created Viṣṇu from His left limb, Brahmā, the first progenitor of beings, from His right limb and, from the space between His two eyebrows, Śambhu, the divine masculine manifested halo.
90. **Brahma-saṁhitā** 5.16 - When Garbhodakaśāyī Viṣṇu wills to create this universe, a golden lotus springs from His navel-pit. The golden lotus with its stem is the abode of Brahmā representing Brahmaloka or Satyaloka.
91. **Brahma-saṁhitā** 5.23 - On coming out of the lotus, Brahmā, being guided by the divine potency tuned his mind to the act of creation under the impulse of previous impressions. But he could see nothing but darkness in every direction.
92. **Brahma-saṁhitā** 5.24 - Then the goddess of learning Sarasvatī, the divine consort of the Supreme Lord, said thus to Brahmā

who saw nothing but gloom in all directions, "O Brahmā, this mantra, viz., klīṁ kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā, will assuredly fulfill your heart's desire."

93. **Brahma-saṁhitā** 5.27 - Then Gāyatrī, mother of the Vedas, being made manifest, i.e. imparted, by the divine sound of the flute of Śrī Kṛṣṇa, entered into the lotus mouth of Brahmā, born from himself, through his eight ear-holes. The lotus-born Brahmā having received the Gāyatrī, sprung from the flute-song of Śrī Kṛṣṇa, attained the status of the twice-born, having been initiated by the supreme primal preceptor, Godhead Himself.
94. **Brahma-saṁhitā** 5.28 - Enlightened by the recollection of that Gāyatrī, embodying the three Vedas, Brahmā became acquainted with the expanse of the ocean of truth. Then he worshiped Śrī Kṛṣṇa, the essence of all Vedas, with this hymn.
95. First of all, Brahmā created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called tāmisra, andha-tāmisra, tamas, moha and mahā-moha. SB 3.20.18
96. **Śrīmad-Bhāgavatam** 2.5 - The fourteen worlds
    The upper planetary systems are (1) Bhū, (2) Bhuvar, (3) Svar, (4) Mahar, (5) Janas, (6) Tapas and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talātala, (6) Mahātala and (7) Sutala. The lower planets as a whole are called Pātāla. Among the upper planetary systems, Bhū, Bhuvar and Svar constitute Svargaloka, and the rest are called Martya. The entire universe is thus known as Triloka.
97. **Śrīmad-Bhāgavatam** 2.1.25 - The gigantic universal form of the Personality of Godhead, within the body of the universal shell,

which is covered by sevenfold material elements, is the subject for the virāṭ conception.

98. **Śrīmad-Bhāgavatam** 2.1.26 - Persons who have realized it have studied that the planets known as Pātāla constitute the bottoms of the feet of the universal Lord, and the heels and the toes are the Rasātala planets. The ankles are the Mahātala planets, and His shanks constitute the Talātala planets.
99. **Śrīmad-Bhāgavatam** 2.1.27 - The knees of the universal form are the planetary system of the name Sutala, and the two thighs are the Vitala and Atala planetary systems. The hips are Mahītala, and outer space is the depression of His navel. (mahitala???)
100. **Śrīmad-Bhāgavatam** 2.1.28 - The chest of the Original Personality of the gigantic form is the luminary planetary system, His neck is the Mahar planets, His mouth is the Janas planets, and His forehead is the Tapas planetary system. The topmost planetary system, known as Satyaloka, is the head of He who has one thousand heads.
101. The first puruṣa is the Kāraṇodakaśāyī Viṣṇu. From His skin holes innumerable universes have sprung up. In each and every universe, the puruṣa enters as the Garbhodakaśāyī Viṣṇu. He is lying within the half of the universe which is full with the water of His body. And from the navel of Garbhodakaśāyī Viṣṇu has sprung the stem of the lotus flower, the birthplace of Brahmā, who is the father of all living beings and the master of all the demigod engineers engaged in the perfect design and working of the universal order. Within the stem of the lotus there are fourteen divisions of planetary systems, and the earthly planets are situated in the middle. Upwards there are other, better planetary systems, and the topmost system is called

Brahmaloka or Satyaloka. Downwards from the earthly planetary system there are seven lower planetary systems inhabited by the asuras and similar other materialistic living beings.

102. This chapter describes the planet Rāhu, which is 10,000 yojanas (80,000 miles) below the sun, and it also describes Atala and the other lower planetary systems. Rāhu is situated below the sun and moon. It is between these two planets and the earth.

103. Below Rāhu by another 1,000,000 yojanas are the planets of the Siddhas, Cāraṇas and Vidyādharas, and below these are planets such as Yakṣaloka and Rakṣaloka. Below these planets is the earth, and 70,000 yojanas below the earth are the lower planetary systems-Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. Demons and Rakṣasas live in these lower planetary systems with their wives and children, always engaged in sense gratification and not fearing their next births. The sunshine does not reach these planets, but they are illuminated by jewels fixed upon the hoods of snakes. Because of these shining gems there is practically no darkness. Those living in these planets do not become old or diseased, and they are not afraid of death from any cause but the time factor, the Supreme Personality of Godhead. SB 5.24 Summary

104. the polestar, is 3,800,000 yojanas above the sun. Above Dhruvaloka by 10,000,000 yojanas is Maharloka, above Maharloka by 20,000,000 yojanas is Janaloka, above Janaloka by 80,000,000 yojanas is Tapoloka, and above Tapoloka by 120,000,000 yojanas is Satyaloka. Thus the distance from the sun to Satyaloka is 233,800,000 yojanas, or 1,870,400,000 miles. The Vaikuṇṭha planets begin 26,200,000 yojanas (209,600,000

miles) above Satyaloka. Thus the Viṣṇu Purāṇa describes that the covering of the universe is 260,000,000 yojanas (2,080,000,000 miles) away from the sun. The distance from the sun to the earth is 100,000 yojanas, and below the earth by 70,000 yojanas are the seven lower planetary systems called Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla. Below these lower planets by 30,000 yojanas, Śeṣa Nāga is lying on the Garbhodaka Ocean. That ocean is 249,800,000 yojanas deep. Thus the total diameter of the universe is approximately 500,000,000 yojanas, or 4,000,000,000 miles. SB 5.23.9

105. (1) **Bhū,-** Bhumandala - Bhū-maṇḍala is like a lotus flower, and its seven islands are compared to the whorl of the lotus. The place known as Jambūdvīpa is in the middle of that whorl. In Jambūdvīpa there is a mountain known as Sumeru, which is made of solid gold. The height of this mountain is 84,000 yojanas, of which 16,000 yojanas are below the earth. Its width is estimated to be 32,000 yojanas at its summit and 16,000 yojanas at its foot. (One yojana equals approximately eight miles.) This king of mountains, Sumeru, is the support of the planet earth.

SB 5.16 Summary

106. **Sumeru** - The hill known as Meru is fixed in the universe as a universal pivot. Within Ilāvṛta-varṣa is Sumeru Mountain, which is made of gold. Sumeru Mountain is like the pericarp of the lotuslike Bhū-maṇḍala planetary system. The mountain's height is the same as the width of Jambūdvīpa—or, in other

words, 100,000 yojanas [800,000 miles]. Of that, 16,000 yojanas [128,000 miles] are within the earth, and therefore the mountain's height above the earth is 84,000 yojanas [672,000 miles]. The mountain's width is 32,000 yojanas [256,000 miles] at its summit and 16,000 yojanas at its base.

107. **Brahmapuri** - Brahmā's township is known as Manovatī, and those of his assistants such as Indra and Agni are known as Amarāvatī (Indra) , Tejovatī (Agni) , Saṁyamanī(Yama), Kṛṣṇāṅganā(Nrriti), Śraddhāvatī(Varuna), Gandhavatī(Vayu), Mahodayā(Kuvera) and Yaśovatī (Isana). Brahmapurī is situated in the middle, and the other eight purīs surround it in all directions.

108. **(1) Jambudvipa:**

109. Ilāvṛta-varṣa (middle) – Siva worships - Lord Saṅkarṣaṇa

110. Ramyaka-varṣa,- Manu and all the inhabitants worship Matsyadeva

Hiraṇmaya-varṣa - Lord Viṣṇu has assumed the form of Kūrma mūrti and is worshiped there by Aryamā, along with all the other residents.

111. Kuru-varṣa (north)- Lord Varaha is worshiped

Hari-varṣa,- the exalted devotee Prahlāda Mahārāja worships Lord Nṛsiṁha-deva

112. Kimpuruṣa-varṣa- the great devotee Hanumān is always engaged with the inhabitants of that land in devotional service to Lord Rāmacandra, the elder brother of Lakṣmaṇa and dear husband of Sītādevī. Hanumānjī and Arṣṭiṣeṇa, the chief person in Kimpuruṣa-varṣa, constantly hear those glories with complete attention.

113. Bhārata-varṣa (south) - the form of Nara-Nārāyaṇa in the land of Bhārata-varṣa, at the place known as Badarikāśrama, to favor His devotees by teaching them religion, knowledge, renunciation, spiritual power, sense control and freedom from false ego. He is advanced in the opulence of spiritual assets, and He engages in executing austerity until the end of this millennium. This is the process of self-realization.

114. The tract of land known as Bhārata-varṣa is the field of activities, and the other eight varṣas are for persons who are meant to enjoy heavenly comfort. In each of these eight beautiful provinces, the celestial denizens enjoy various standards of material comfort and pleasure. A different incarnation of the Supreme Personality of Godhead distributes His mercy in each of the nine varṣas of Jambūdvīpa.
SB 5.17.1

115. Ketumāla –varṣa (west)- (Lord Hṛṣīkeśa) appears in the form of Cupid. The goddess of fortune and the demigods living there engage in His service day and night. Manifesting Himself in sixteen parts, Lord Hṛṣīkeśa is the source of all encouragement, strength and influence. This Kāmadeva, who appears as Kṛṣṇa's son named Pradyumna, is viṣṇu-tattva. in Ketumāla varṣa, women are the most beautiful.

116. Bhadrāśva –varṣa (east) - Bhadraśravā. He and his many servants always worship the incarnation known as Lord Hayagrīva.

117. **(2)Plakṣadvīpa**, which is twice as broad as Jambūdvīpa, is surrounded by an ocean of salt water. The master of this island is Idhmajihva, one of the sons of Mahārāja Priyavrata. The island

is divided into seven regions, each with a mountain and a large river.

118. **(3)Sālmalīdvīpa** - also divided into seven regions, each with a mountain and a very large river. The inhabitants of this island worship the Supreme Personality of Godhead in the form of Candrātmā.

119. **(4)Kuśadvīpa.** Its master is Hiraṇyaretā, another son of Mahārāja Priyavrata, and its inhabitants worship the Supreme Personality of Godhead in the form of Agni, the fire-god.

120. (5) **Krauñcadvīpa -** The master of this island is Ghṛtapṛṣṭha, another son of Mahārāja Priyavrata. The inhabitants of this island worship the Supreme Personality of Godhead in the form of water(Varuna).

121. (6) **Śākadvīpa -** Its master is Medhātithi, another son of Mahārāja Priyavrata. It is also divided into seven regions, each with a large mountain and a large river. Its inhabitants worship the Supreme Personality of Godhead in the form of Vāyu, air.

122. (7) **Puṣkaradvīpa** - The inhabitants of this island worship Svayambhū, another feature of the Supreme Personality of Godhead.

123. (2) **Bhuvar,** - The human beings live on earth and similar other planets in the Bhūr and Bhuvar group of planets, but the demigods live in the Svar, SB 1.9.45

- Heaven was established as the residence of the demigods, Bhuvarloka as that of the ghostly spirits, and the earth system as the place of human beings and other mortal creatures.

Those mystics who strive for liberation are promoted beyond these three divisions. - SB 11.24.12

- Śrīla Śrīdhara Svāmī explains that the word marud-gaṇaiḥ indicates the seven great winds, such as Āvaha, who presides over the region of Bhuvarloka, and Pravaha, who holds the planets in their places.
- Yakṣaloka and Rakṣaloka -

124. (3) **Svar,**

125. (4) **Mahar** - Because most of the residents of Maharloka are candidates for liberation, the planet exists as long as that of Lord Brahmā.

126. , (5) **Janas**, (6) **Tapas** and (7) **Satya**. The seven lower planetary systems are (8) **Atala**, - In the planet Atala, the yawning of a demon has produced three kinds of women, called svairiṇī (independent), kāmiṇī (lusty) and puṁścalī (very easily subdued by men). Śrī Kapila resides there.

Below Atala is the planet

(9)**Vitala**, wherein Lord Śiva and his wife Gaurī reside. Because of their presence, a kind of gold is produced called hāṭaka.

Below Vitala is the planet

(10)**Sutala**, the abode of Bali Mahārāja, the most fortunate king. Bali Mahārāja was favored by the Supreme Personality of Godhead, Vāmanadeva, because of his intense devotional service.

(11)**Talātala**, the abode of the demon Maya. This demon is always materially happy because he is favored by Lord Śiva, but he cannot achieve spiritual happiness at any time. Below Talātala is the planet

(12) **Mahātala**, where there are many snakes with hundreds and thousands of hoods. Below Mahātala is
(13) **Rasātala**, is the abode of the demoniac sons of Diti and Danu. They are called Paṇis, Nivāta-kavacas, Kāleyas and Hiraṇya-puravāsīs [those living in Hiraṇya-pura]. They are all enemies of the demigods, and they reside in holes like snakes. From birth they are extremely powerful and cruel, and although they are proud of their strength, they are always defeated by the Sudarśana cakra of the Supreme Personality of Godhead, who rules all the planetary systems.
(14) **Pātāla**, Pātāla or Nāgaloka, where there are many demoniac serpents, the masters of Nāgaloka, such as Śaṅkha, Kulika, Mahāśaṅkha, Śveta, Dhanañjaya, Dhṛtarāṣṭra, Śaṅkhacūḍa, Kambala, Aśvatara and Devadatta. The chief among them is Vāsuki. They are all extremely angry, and they have many, many hoods—some snakes five hoods, some seven, some ten, others a hundred and others a thousand. These hoods are bedecked with valuable gems, and the light emanating from the gems illuminates the entire planetary system of bila-svarga.

127. Śukadeva Gosvāmī describes the following twenty-eight hells: Tāmisra, Andhatāmisra, Raurava, Mahāraurava, Kumbhīpāka. Kālasūtra, Asi-patravana, Sūkaramukha, Andhakūpa, Kṛmibhojana. Sandaṁśa, Taptasūrmi, Vajrakaṇṭaka-śālmalī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasana, Lālābhakṣa, Sārameyādana, Avīci, Ayaḥpāna. Kṣārakardama, Rakṣogaṇa-bhojana, Śūlaprota, Dandaśūka. Avaṭa-nirodhana, Paryāvartana and Sūcīmukha. SB 5.26 Summary

128. The moon is situated 100,000 yojanas above the rays of the sunshine. Day and night on the heavenly planets and Pitṛloka are calculated according to its waning and waxing. Above the moon by a distance of 200,000 yojanas are some stars, and above these stars is Śukra-graha (Venus), whose influence is always auspicious for the inhabitants of the entire universe. Above Śukra-graha by 200,000 yojanas is Budha-graha (Mercury), whose influence is sometimes auspicious and sometimes inauspicious. Next, above Budha-graha by 200,000 yojanas, is Aṅgāraka (Mars), which almost always has an unfavorable influence. Above Aṅgāraka by another 200,000 yojanas is the planet called Bṛhaspati-graha (Jupiter), which is always very favorable for qualified brāhmaṇas. Above Bṛhaspati-graha is the planet Śanaiścara (Saturn), which is very inauspicious, and above Saturn is a group of seven stars occupied by great saintly persons who are always thinking of the welfare of the entire universe. These seven stars circumambulate Dhruvaloka, which is the residence of Lord Viṣṇu within this universe.

129. SB 5.22.1

130. **Maharloka** - By rigidly following the rules and regulations for the vānaprastha, one can easily be elevated to the upper planetary system known as Maharloka. Upakurvaṇa-brahmacārīs live in Maharloka, naiṣṭhika-brahmacārīs attain Janaloka, vānaprasthas attain Tapaloka, and sannyāsīs enjoy in Satyaloka. [Maharloka] where purified saints like Bhṛgu enjoy a duration of life of 4,300,000,000 solar years.

The sages living on Maharloka are the Prajāpatis, the original forefathers of the population of the universe. They are the first authorities on the Vedic path of karma. Endowed with such

happiness, the Prajāpatis live on Maharloka enjoying the greatest pleasures and directly worshiping in various places the Lord of sacrifice, who is there in person as their master.

COMMENTARY

The Prajāpatis leave Maharloka only occasionally, when they have a specific reason to visit other planets. For worshiping the Supreme Lord with wonderful sacrifices, the Prajāpatis have much better resources than even those available on Svargaloka. While the great sages, endowed with pure devotion, offered thousands of grand sacrifices, I saw the Lord of sacrifice, the supreme controller, stand up brilliantly from amidst the fires of oblation and delight in His pastimes as the enjoyer of sacrificial offerings. When Lord Viṣṇu appears on Maharloka as Yajñeśvara, all the parts of His body are universally attractive—His head, mouth, neck, chest, arms, legs, and so on. As Gopa-kumāra watched, the Lord playfully accepted the offering of caru, a standard oblation of rice, barley, dāl, and butter, mixed and boiled in milk. Not even Lord Vāmana on Svargaloka was this attractive.

131. **Janaloka** - Since the residents of Maharloka frequently travel to Janaloka, the two planets are practically a single system. The one difference between them is that on Janaloka the fire of annihilation from below is far enough away that there is no need to flee.

132. **Tapoloka**- Sanat-Kumar He is not the only one of his kind, for he has three brothers just as great as he—Sanaka, Sanandana, and Sanātana. These four brothers live on Tapoloka, along with other great mystics, including Kavi, Havis, Antarikṣa, Prabuddha, and Pippalāyana.

133. One may begin observing celibacy after years of indulgence, or one may practice strict celibacy as a brahmacārī for the years of one's studies and then enter regulated married life. Both kinds of celibacy are very beneficial, but only the rare person with exceptional determination to refrain from all forms of sex for his entire life is allowed to become a resident of Tapoloka.

134. Life on Tapoloka is all-auspicious. There is no trouble from the heat of periodic annihilations and no need to migrate to a higher region. On Tapoloka the cataclysms at the annihilation of the three worlds go unnoticed. The yogeśvaras on Tapoloka enjoy undisturbed peace and satisfaction.

135.

136. The residents of Tapoloka, who appeared similar to the Kumāras, were honoring the four brothers. The Kumāras were enjoying among themselves a long discussion incomprehensible to persons like me.

137. Virtually everyone there was fixed in samādhi. They were all self-satisfied lifelong celibates, full in the achievement of all desires and served by mystic perfections.

138. COMMENTARY

139. Occasionally the residents of Tapoloka have philosophical meetings or worship the Supreme, but otherwise they remain externally disengaged. Nothing in the outside world attracts them.

140. Lord Vāsudeva, the Supreme Soul, the embodiment of eternity, knowledge, and bliss, reveals Himself in a thoroughly purified heart, and nowhere else.

141. COMMENTARY

142. Śrī Vāsudeva, the presiding Lord of consciousness, reveals Himself only within citta, the heart, the subtle seat of awareness, more subtle than the mind. That is mentioned by Lord Śiva in the Fourth Canto of Śrīmad-Bhāgavatam (4.3.23): thus meditation is the process on Tapoloka.

143. **Satyaloka-** His planet, called Satyaloka, stands above all others. It is achieved by persons who have done their prescribed duties purely for one hundred lifetimes.

144. Within Satyaloka is a Vaikuṇṭha planet where the thousand-headed divine Lord of the universe is always present as the Mahāpuruṣa.

145. COMMENTARY

146. Within the realm of Satyaloka is a spiritual planet, named Vaikuṇṭha, which is actually an enclave of Vaikuṇṭha the spiritual world.

147. He was huge, with thousands of divine arms, heads, and feet. He resembled a dark-blue cloud and was richly adorned with suitable ornaments. He was an ocean of brilliant effulgence. His navel was beautiful like a lotus. Lying on the bed of Ananta Śeṣa, He enchanted everyone's eyes and minds.

148. As the goddess of fortune, Lakṣmī, massaged His feet, He glanced at Garuḍa, who stood before Him with joined palms. Lord Brahmā worshiped the Lord with opulent offerings, and in turn the Lord amply gratified him. Lord Mahāpuruṣa was also attentive to Śrī Nārada's displays of loving devotion.

149. The resplendent Lord Mahāpuruṣa, within His own most excellent residence, instructed Brahmā, who sat on the lotus beside Him. The Lord patiently explained to Brahmā, step by

step, the greatest of mysteries, the essential truth of the revealed scriptures, the path of devotional service to Himself.

150. **Svargaloka** - In that heaven the Lord of the universe is present in person as the darling son of Aditi. I heard about that wonderful appearance of Śrī Viṣṇu as Upendra (Vamana).

151. Mounting the king of birds, He goes here and there to kill demons as a sport. With His wonderful pastimes and pleasing words He completely satisfies the demigods. They worship Him as their own brother.

152. Gopa-kumāra has not witnessed such wonderful pastimes of the Personality of Godhead in any of the places he has gone to thus far. In Svargaloka he will be able to see Lord Vāmana flying on His carrier, Garuḍa, traveling to display pastimes in various places.

153. He was seated on His royal throne—the attractive shoulders of Garuḍa. Surrounded by hosts of demigods, the Lord praised the very sweet music of Nārada's vīṇā.